

Vocabulaire grec, commenté et sur textes

[French Text Online](#)

ΠΡΟΛΟΓΙΑ

This is *not* an English translation of what has been called the best vocabulary tool for Ancient Greek in existence. This is a guide, or workaround for those of you who know English and Greek, but not French. This guide will give you the original French text along with the introduction and conclusion in English through the use of OCR and Google Translate. It's not great. It's not even good. But it's probably good enough.

The authors provided a full dictionary, historical, and grammatical comments for all of the texts. It looks like it would've been a really helpful tool. Sadly with the complicated formatting, there was no feasible way to re-create those helps here without just making a traditional translation, something I had never the capability nor time to accomplish. I'm sorry. This is the best that I can do.

Footnotes

The authors would use letters for footnotes "(a), (b),..." and would start over on each page. I have taken the footnote section from each page on the original and placed them in a standard footnote after the first (a) in that text section. If you come across a footnote you would like to review, note your letter, and then find the most recent (a) prior to your text. Find that note, and then find your letter.

Greek Text

For a book on Greek vocab, the only Greek text you'll find is at the head of this section. The OCR could not recognize the Greek text and so you get gibberish instead. If it means a lot to you, you can review the original.

TL/DR

Work through the linked passages, utilizing Scaife, and any English translations and guides you can find. If you memorize these passages, you will know the most frequently used words in Greek prose.

Introduction

INTRODUCTION OVERALL IDEA. - WORDS AND TEXTS. THE COMMENT. - GRADUATED USE OF VOCABULARY. THE SPIRIT FROM WHICH IT RAISES Our first paragraph will give you an overview of this vocabulary and how to use it. The following add useful information. At least read the first paragraph, if you don't want to read it all today. Browse the titles others: you will need them later. And also watch the analytical table.

I. OVERALL IDEA 1 ° THE VOCABULARY AND ITS PURPOSE: A choice of words grouped by families and corresponding to main Greek roots; thus presenting the advantages of Lancelot's "Garden", without having the drought and the taste disheartening cry. These words, not abstract, but plunged back into texts living. A commentary completing the "organization" in the memory, by multiplying the links of words between them and with all that interests us. Through this commentary and these texts, the spirit of the language and Greek culture (a)¹ passing with the true meaning of the words and we bathing from the start, instead of entering us poorly and unconsciously by the only grammar exercises. Thus a double saving achieved: one for the science of tongue, the other for training: a firm seat placed in the spirit and which gives confidence to the student, a center of magnetization for the rest. - And this at a time when there is great need economics and method to save Greek studies. Because we can no longer count that we will know the words simply by force to meet them, and that, never going beyond the trampling of at first, you will feel the spirit pass.

2 ° THE USE OF GE VOCABULARY is quite simple, if we sticks to the main thing: Translate the texts, and learn the words as you go correspondents. Simply the word and its meaning (in bold or italics), as on any list. As you learn the words, don't worry about the commentary. that to take what helps us and interests us: help ourselves, not study it. This "study" can only come afterwards, and alone ment for some parts. Go over the words referring to the texts; practice find the Greek on the literal translation (p. 1 GG); learn by heart the best passages; especially be careful to recognize the words of the vocabulary in the authors and versions: it does not appear o not knowing words, but knowing how to use them; their meaning must spend in kind. Use very little of the dictionary - Even if you have known the essentials very well (or a few months would be enough), meal say your words every year. This rehashing is time saved; he will make it possible for you to quickly explain and read. And it won't make you nauseous, because our texts are from those with which we like to adorn our memory, and the vocabulary is graduated: it has additions that can be postponed, and, in the commentary, like successive layers that do not reveal themselves that little by little. For this reason, he can follow the class student by class, and serve the student as well. What we have just said is due to the nature of the work. For the rest, the methods can be quite diverse. The following per it will be up to your

¹ It is understood that when speaking of the Greek spirit we first think of Athens, "Greece of Greece": 'EAXao; 'EX /. To; 'AOijvat. It's mostly her which gives it clarity, freedom, measure: which embodies it in works and the weapon for conquest. The espiut of Athens is personified in Athena, the goddess of her acropolis, fully armed with the brain of /.eus: She is the goddess of in telligence, but active and fine intelligence, which penetrates the arts of war and even more those of peace: the attic olive tree is its symbol, like the laurel that of Apollo; his bird, the owl with "pers eyes".

masters, or yourselves, to choose them. In any case, remember this: the only painful task is two first texts. We must give this "a hard blow": they master sorted, the way is clear.

II. WORDS AND TEXTS THE ESSENTIAL VOCABULARY. 11 is shaved on eight texts: four by Xenophon, three by Plato, and one from Demosthenes, - all chosen from among the finest. In all, just over 15 pages. To these texts are attached most of the words with those of the supplements, of which we speak a while ago, this was 1,164; a little more than three words a day, if you only spent a year on it. It's little for the memory so fresh children: does not a medical student learn from his father? first year, and for the osteology exam alone, 2,160 tech words nics? Yet this small number of words covers the central part of the Greek vocabulary. If you know them, in any prose passage penthouse of medium difficulty, you will hardly find any word that you do not already know, or that you do not easily remember ment because it has the same root (a).² Repeated experiences tees have materially proven that success is easy. Words which have no parent here are hardly more than of two kinds: more or less rare or technical words (*), or that there is little point in studying apart, because, not having no derivatives, to know them is to know only themselves; else on the one hand, a few very common words, but not presenting any difficulty. cult of meaning (°).

THE COMPLEMENTS. To cover with texts the central part of the vocabulary neck rant, we determined, using mainly extracts classics of Xenophon and Plato, what were these essentials. And, after multiple scores and tries (d), we have found the eight texts which cover them "sufficiently"; - the first two above all, exceptionally rich (see p. xn). Later, to leave out almost no words really useful, we have chosen from among the quotes that could be used in comment, those that contained the words we had need. From there, a first complement, the words of the quotes (pp. 149 to 164). This part, which serves as an initiation into poetry forms ticks, is especially for older students. In the meantime, learn Take a look at the forty or so words we have marked with an acronym (*). TJn small morphological vocabulary forms a second complement ment (p. 1 to 5). These are examples arranged in the order of grammar. They are not linked to a text, but most have, in French and Latin, close relatives who make them familiar in advance: they give the beginner the impression that he already does not know evil of Greek. It is only exceptionally that some other word, marked then of the sign (- | -), is introduced in the vocabulary. His presence is always justified by an instructive comparison with the word cpïi precedes (a).³ It is up to you to write other supplements, noting the words calves that you will

² (a) From this point of view, it will be a bit like a passage from Montaigne. (b) Unfortunately, they clutter up many exercise books, and too many pages of authors like Lucien. (c) Words like avOptoro ;, àyaOoç, etc. We made no effort or to bring them in, nor to exclude them. (d) Between 1904 and 1907.

³ (a) Still other words have taken their place in the commentary itself. By force "To meet them you will pretty much get to know them." Don't worry about it so not, if not maybe when you know everything. - These words are between [] in the Index. 260 or so are really useful, bringing the total of words vocabulary to just over 1400. (b) These cuts of a dozen lines are less and less loaded new words, despite our concern to introduce only "rich" texts: compare, to give you courage, the 1 st text and the 8 th. (c) Another advantage: the form in which the meaning is learned will not change no class in class, confusing the memory almost like a new word calf. - To avoid a similar inconvenience, it is good, by giving, in the explanation of the authors, the translation that invites the context, to link it to the "C meaning I" and colloquial (see p. 165 our literal translations): instead of saying simply: "" r.opo; xaxwv (liuripid), a remedy

meet among authors, especially among poets. But be careful not to note those who have enough parents here close: a little attention is enough to fix them.

HOW ARE THE WORDS ARRANGED. The words follow each other in the order of the text, with, at the end, a alphabetical index (p. 183). Text divisions and corresponding words dants (") are designated by numbers in bold type. Each word is only explained once, but a superscript number (^ piv 111) refers to its number as often as it is useful. We can thus start vocabulary along the way without being too embarrassed. Words are grouped into families around a leader word. This "representative" word is not necessarily that of the text, nor the closer to the root. This is the one that best helps to remember others. - The drifts or parents noted are sometimes noted as example and for (pie their ease encourages you; sometimes to the con to milk because you could not have clarified their meaning for yourselves. The meaning marked as needing to be learned (bold letters or italics), is the primary meaning of the word; that is to say the one who directs the best the mind towards its meanings in the various contexts and towards the words of the family (c). The etymological meaning does not intervene only insofar as it enlightens. Thanks to the division into columns, - declinable, invariable, verbs -, reconciliations are made automatically in the memory. And Your rewind more easily the words of the same category. See the analytical table, p. 180, those who deserve a special study: prepositions and conjunctions which are like the articulations of the tongue and illuminate all the syntax; particles, so characteristic of Greek, and so important for the versions. As for the irregular verbs (a),⁴ they are easy to recognize, and the major ones are marked with an asterisk (*). We can replay them in a row.

TEXTS, LITERAL TRANSLATIONS, QUOTES. We needed pages containing the greatest number of words useful, and introducing various aspects of the Greek mind; and U.S. the wanted accessible, without sacrificing however to the superstition of ease. When it comes to texts that we have to come back to often better are those who do not share their secret with one cut. So we immediately put, even the child, in the meadow sence of exemplary texts, the only formators, and worthy of him, (pii is no coward. It was enough to teach him to master them: by notes, by an exact adaptation of the vocabulary, and above all by literal translations ("). Let us take away the sadness from the effort, not his pain; may he be cheerful and be loved. Quotes are mainly intended to shed light on remarks about the spirit Greek, or to give words a meaningful context. Almost all are beautiful or picturesque. - An index (p. 195) puts them at their place in the History of Literature, thus helping you to learn it and illustrate it.

III. THE COMMENT PURPOSE AND OBJECTS OF THE COMMENT. A double goal already pointed out, - as for the texts (which are themselves a comment): to promote the memory of

for misfortune ", add. : "Mr. to m. a resource against, a passage to get out ". Otherwise, you por make the student believe that ô r.opo; means "remedy", like ro azo ;.

⁴ (a) As in Ragon, the contract verbs are designated by the infinitive, only way to distinguish them from those of the same shape which are not contracted (cf. o; iv and o £ t "); and to recognize those who, like Çijv, do the contractions in "i)" instead of "a". (1)) See p. 105 their other advantages. (c) Why does a school principal learn four or five hundred names so quickly of students? It's that they interest him, that they have a connection to life. This is our goal: through texts and comments, to restore interest everywhere.

words by multiple connections, and making them understand and taste (c); thereby initiate us into the Greek spirit and give us training. the comment will therefore focus on the most diverse jets. Because words express the human soul, each of them has his story roof, he grew up in an environment. Of all this he keeps something: richness of meaning, "suggestion", "flavor". To the comment of the resurrect; - without forgetting the humble grammar. And if it is the Greek spirit, to initiate ourselves into it, it is not only to define it and judge it; it is to reestablish contact between him and our own life, showing its links with our other sources: civil Latin and Christian station; scientific and modern spirit; - all which touches the French spirit (a).⁵

HOW THE COMMENT IS DIVIDED. 1 ° First the common comment that accompanies the words themselves. He is the one who touches all of this, at random words encountered: necessarily by brief notations, - but varied as conversation, and that we would like to be free like her, not pedantic, even friends of laughter. 2 ° The remarks which cut the current commentary, and those of the ground floors. They are of three kinds (for details, see Analytical table): Recapitulations: they give you an idea of the reconciliations things to enter the words, v. g. p. 143 words that mean " be p. 317 the three things ". These are exercises of iron. You can compose others. Grammatical (and etymological) remarks: Those which concern prepositions and conjunctions, i.e. remarks on cases, modes and times, are especially interesting: without us having looked for it, they unravel almost all the syntax, beads can be studied. - Remarks etymological only helps to understand the comment neck rant. If they bother you, leave them. Notes on the Greek spirit (all on the ground floor): They can be an object of study, or they can simply be read. The most will only be understood well in the upper classes, and explained by the teacher. These notes are summarized in a Conclusion which constitutes a methodical study of the Greek character. - But all their content is already primed in the current comment. and in the introductions, in a form accessible to all. The ground of the first text, less learned than the others, touch the most important points. And the "headlines" of the conclusion (p. 1 io) can serve as a basic framework. 3 ° The introductions to the texts should be compared with these "Notes". But they are for everyone, except two pages on Plato (pp. 93 and 9i). They have been carefully brought into harmony with the remark. They themselves form a progressive whole. All

⁵ (a) Let's think enough that in addition to a corner of nothe Puovence, Greece even would recognize his face: quality of light, colors, harmonic denies lines. The hills of Marseille were used by Puvis de Chavannes to paint a landscape of Greece. No better initiation. And do we think (pie in this setting, the most authentic Greek spirit once found itself at home? That MAÛNAAIA kept more jealously and longer than Alhôr.es the purity of Hellenism? Do we tell the wonderful legend of his founda tion, so symbolic of the alliance between the Greek spirit and ours? and its history more wonderful still? Greece fringing all the coasts with its colonies, from the bottom of the Black Sea to beyond the Pillars of Ilercules: everywhere isolated towns backed by the barbarian land, imposing themselves by the seduction of the com mercy and by intelligent force. Marseille protecting Home, shaking Carthage, and colonizing in turn. A Greek empire is with us. Nice is Nr / .aia "the city of Victory". Agde, 'AyaOrj" the Good Town "or better" the Good fortune " ; and the lyre of Apollo is in the name of La Ciotat and the village neighbor of Ceyreste: KtOapiavi. Their pioneers go to the end of the world, pushed for the love of business and for the sake of lucid science. The world ended in Gibal tar; Pytuéas will touch down to the polar circle. You must read in Jui.lian (Ilisl. De la Gaule, t. I) all this prodigious history. And think again that they planted our first vines and brought the olive tree to Provence. That's why we put on the cover of this book one of these light silver coins, which they taught our fathers to use, instruments of their commerce and messengers of their minds. She wears the Laureate Apollo, the Greek god of light, and the bull symbol of strength. Because Hellenism is not not dead.

in they will "introduce" you to the Greek spirit, but as it lives in such and such author and in such text.

IV. GRADUATED USE OF THE VOCABULARY Simple indications for choosing a method in knowledge of cause. We assume the information given above. A. GENERAL INDICATIONS.

(First review I, 2 °.) 1 ° Two ways of fixing the words to be learned: Or give to go through a short passage while learning all the words that correspond lay, regardless of the columns; or else, assign so many words in such and such a column after having reviewed the corresponding passage. The first method is rather practical when you go over the words, the second when we learn them (a).⁶ 2 ° Two ways of requiring the recitation of words: from Greek to French; from French to Greek. In the first case we know how to recognize The word comes into being when you see it, rather than knowing it yourself. And memory is fragile. You have to learn from French to Greek. Practice locating the text on the literal translation. 3 ° All the words of the vocabulary do not have the same importance. There are some that must be insured at all costs, and therefore go over separately: Prepositions: go gradually; physical and spatial sense first and foremost: make it act according to the little "topos". - Conjunctions: wait a bit for their syntax. - Particles: their subtlety will escape the youngest, but materially require meaning. —

Demonstrative, the pre-meaning of which is so often asked. *cis* in exams, because they are in all texts. - verbs irregular: not learning primitive times right away, but do not delay in demanding them, at least those who have an *asté* risk. - The "leader words" can be learned before the others. 1 ° All the parts of the vocabulary do not have the same importance: The first two texts alone are worth more than all the others. Their richness is hardly believable: mass and quality usual words, study (except tiny exceptions) of prepositions and conjunctions, essential remarks, everything is there. Their presence is the main merit of this vocabulary. But the first only has 100 lines, and the second 88. • i ° In the "real" language, the word is not the unit but the phrasing ; and since both do not exist ([binds in the *pro nonciation*, to pronounce badly, is to remember badly. But the student is afraid of pronounce Greek, even more afraid of dominating a sentence, ie. to make it ring as a whole, even to sweep it with your eyes: nothing but a series of isolated words, vowels (*loues* and soft consonants. Moreover, when we have done the word for word of a sentence, we stop, as if the goal hadn't been to taste it alive; all at most we read French: now is the time to reread it in Greek and better still to "say" it. We may have requirements here graduated: pronunciation (a)⁷ impeccable of this sound language and clear; fully natural diction ("), no longer words, but texts ; book in hand first, then from memory. The texts arranged in dialogue can be given to several people; and you have, among the quotes, several very easy little pieces; Anacreon's cicada, for example, or the Spartan assault song (p. 10.4 and 76).

B. THE DISTRIBUTION BY CLASS (Elements of the voca bular to be distributed as such, see I and II). - The concern to graduate and dividing the work should not make us forget this: it is good to have learned enough all the "essential vocabulary", a thousand words: up to p. 143, since the best job is to iron it and to use it. 1 ° If we give the vocabulary to everything, first

⁶ (a) The number of words to be learned is easier to determine; the reconciliation between words of the same kind is instructive and promotes memory; and as we revises the text each time, when we approach the words of the 3 rd column (the most difficile), they are already a little familiar.

⁷ (a) It is necessary to have the words in the jaw by articulating strongly. The the strongest memory is muscle memory *. (b) We know how easily we learn a role by starting; playing it.

beginners, one can, before starting the study followed by grammar, learn the few forms indicated below: this before, or even while we get to the first text. - Keep it even ; i this first text, so rich and so united, if we judge that we should not load more. Emphasize the physical meaning of prepositions. - At the same time as you learn grammar, learn the corresponding examples in the small "morpho vocabulary gique ". 2 ° If they are beginners who are already a little bit out of the way, a fortiori if they have already learned the first text, we can act in two ways: or to master, in one year, texts and words of the Impartie, - let's say the first two texts (11 0 lines and 535 months): this is the key to everything, the great unraveling. Or, if the students bite enough santly, and while insisting on the l n 'part, see a first the second time, leaving aside any somewhat learned remark, or even the more difficult pages. Experience has shown that it is perfectly possible, even with small fourths. And the tra ductions are there, very close to the eyes, commented on themselves, and modeled on the text. 3 ° After that, the hard work, and even the only one absolutely necessary the only way is to go over more and more, deepening the notes, and insisting on delicate points, v.g. on particles. It is when to benefit from studies of the Greek mind; and to learn in the complementary part the "words of the quotes" (192 words), by translating those that had been omitted as too difficult.

N.-B. - WHAT IS GOOD TO KNOW ABOUT GRAMMAR IN ABOUT VOCABULARY: Forms types and found by everything, and which enlighten others. Nouns. - / r0 declension (especially leni.): Only a noun in pure "a" [-q Ÿjuspa); noting that, in first names, we find "tj" instead of "a" in the singular ". - 2nd declination (especially nor asc. and n.): Only an ex. of masc. in "oç" (o Xôyoç; by making notice that the neutrals are in "ov", and, once and for all, that in all declensions, the neutral accusatives are similar to the nominative, as in Latin. - 3rd declination (m., F., N.): Only one ex. masculine (ô oiop). Point out at this time that there are contract names, eu browsing the forms of vj ttoXic, for example, to show, without the to teach, that we can, without too much difficulty, recognize the case. Adjectives. - Omit them. Point out only that adj. follow the variations of the substantives, which suit their gender; el know the regular form of the comparative and the superlative. Names of numbers. - Only efç, mainly because of whereo-îlç (p. 18). Pronouns, cLc. Personal pronouns. - The 3 demonstratives: o ~ oe (on the article); ouzo ;, occurj, touto (the initial v absent in the same cases as in the article); èxsivoç, -Y |, -g; and the pronoun aûtôç, -v), -g. - The Belatif'o vj, o. - The Interrogative xt'ç, - and the indefinite tiç, (3 ° decline.). Verbs ending in "(o", 3 voices. - Indicative: present, imperfect, aorist I, perfect I; pointing out that there are aor. II without "g", in "ov" like the imperfect, and perfect IIs without "x", and even, if you will, than aor. The passive has, in all modes, active endings. - Subjonc tif and Optional: notice only that there is, at an elongation in "co" and in "r; ", And on the other, the suffixes" oi "or" ai ". - Impera tif: only the 2 ° pars, from the sing. —Infinitives and participles. The elected verhe.!, Only then, noting that it is a verb in "-jju". This minimum of forms can also facilitate and make the study more solid of grammar, exactly as above a limited number of well-chosen words made studying the words easier. In closing, it seems to us that a TRIPLE SPIRIT presided over the composition of this book and can guide those who use it: One is this fairly modern spirit of economy and method, which distinguishes in any study (whether it is science, or art, or business) what is simply to be learned, and what must "pass in kind ", serve as a solid framework and primer. The second could be called the f / oûl of reality: it seeks to reestablish contact with life everywhere: that of the past, - our life to us. And as in reality

everything is held together, this spirit is curious about any reconciliation, he wants to see the relationships between things. But the third spirit must be at the service of the second. The author has drawn it from pedagogical traditions and from the "Ratio studio- rum "from his masters. Let's call it the spirit of "pre-selection", that is that is to say of free and human explanation although learned: he loves by from a living text, or more generally from the contemplation of a exemplary reality; and he sees in this "conversation" (this vocabu alas! than the subject) the best of teaching annoyance. But the merit is not to draw inspiration from a spirit, it is to put it in practice. So may the triple spirit that would like to animate this book, help those who will use it to neutralize its faults. We let us submit this essay to the friends of Hellenism, at least to those who love both the Greek spirit and the positive sciences, and who know there is room for both cultures. But on one condition necessary: that we get out of empiricism.

Châtel, July 31, 1930.

Lyon, July 31, 1933.

Short Vocabulary List

See the list in the [text here](#). You will likely know most of these words, but you may also use [Logeion](#).

Part 1

Text 1: Xenophon Cyropaedia 1.3.4-10

Text on Scaife: [1.3.4-10](#)

Text 2: Xenophon Anabasis 3.1.2-26

Text part 1 on Scaife: [3.1.2-4](#)

Text part 2 on Scaife: [3.1.11-26](#)

Text 3: Xenophon Anabasis 4.7.21-26

Text on Scaife: [4.7.21-26](#)

Text 4: Xenophon Economics 8.17-21

Text Part 1 on Scaife: [8.17-19](#)

Text Part 2 on Scaife: [8.21](#)

Part 2

Text 5: Plato Ion 534 A-D

Text on Scaife: [534](#) (note: more than 534 A-D shows at this link)

Text 6: Plato Protagoras 310A-315B

Text on Scaife: [310A-315B](#)

Text 7: Plato Phaedo 115B-118

Text on Scaife: [115B-118](#)

Text 8: Demosthenes Philippic 1 2-3, 10-11, 39-40

Text Part 1 on Scaife: [2-3](#) (note: he only assigns the first half of 3)

Text part 2 on Scaife: [10-11](#)

Text part 3 on Scaife: [39-40](#)

Conclusion

SUMMARY OF NOTES ON THE GREEK MIND This dry and abstract summary is only clear if we refer to the notes. It alone allows, on the other hand, to rethink them in their logical order (a)⁸, and even in their living unity (h). The numbers refer to the pages. Love of Above all, Amouh of reason, Xoyoç, voOç the Ord'reen itself (G-19, I. 93). Greek is intelligence: ii time that wants to know and understand until clarity love of Beauty. p •. c> •. , 1 ... perfect, curiosity is boundless (D. 142). The same love for physical light: purity of the day, precise detail of the lines (G. 35, a iii, 71). - This love of the spoke his, INSÉPARARLE DE I.'aMOUR DU REAU, 'ZO XaAÔV (C. 20, 46). And both unite in the love of order, TaEt ;, 7.6 (70.0 '(I. 98, cf. G. 46, Ec. 84): to understand, in fact, is discover order, the relationship between things, and beauty order is harmony, perfect adaptation: Racine ap, àpp.ov (a (G. 46). Curiosity, the need for communication provide what he knows, their habit of trading, make them Greek friends of all human conversation (D. 142); and their instinct for order and beauty forbids them to conceive of themselves outside a city where the laws of harmony reign (1). 141). But their intellectualism and their love of beauty will drift easily towards pride, vain speculation and dilettantism. That Reason governs all their activity, in science, in art, in practice. Sometimes, thoughtful and critical intelligence, she watches over and directs the course: this is SOLIA learned and skillful, mother of method and expedients (Prol. 110). Sometimes spontaneous wisdom, ante higher at all reflection, instinctive SQÆPOSTNTI (A. III 72), it is at the very source of the invention: sense of conveying nance and sense of harmony, interior to inspiration itself. And then every work is music (u.ouotxy], I. 98). But that there is more Greek in her, it is the concern for measure, of "MIIAEN APAN", "nothing too much" (Plied. 128), the con milking of the barbarian VSpîç (A III 66): ideal of naturalness, of corn self-esteem, serenity, - often too limited by the horizon terrestrial, too enemy of what troubles (Plied. 132). Hence their extraordinary wealth of invention (I. 93 bottom, 98bas), their power of mrrriATIVE (A III 51) does not spread not at random like a torrent breaking its dikes. Corn it is sometimes the abundant and regular river of Isocrates, and sometimes "altic" sobriety (A IV 81): the concentrated launch of Thucy dide or Demosthenes (1). 137), "stripping" of cer some tales of Xenophon (A IV 79), learned simplicity of short pieces of anthology (A III 64, 76; Ec. 89; etc.). Sou wind it is the most royal freedom (Plato) or the fantasy the more crazy (Aristophanes, 1.102), but there is an inner wisdom watch over and guard against missteps. II. PINDAHIÎ: Fhagment a dithyuambe: r (I toc! Xuiapai / .ai theo-atéoavoi xaï àotoiuoi, 'EXXàSoç epstap-a, xXsivat 'AOàvat, 8ai [j.oviov TTioXiêOpov, .. "O you the brilliant one, crowned with violets (I., p. 106), law that the poets, rampart of Greece, illustrious Athens,

⁸ (a) The order of the notes was mainly determined by the nature of the texts, and comments that they condense and explain. For the 1st text only this link is less marked: we wanted to squint, if only a little, the main points of the Greek mind. (b) Let us run here some texts to the glory of Athens: I. Euripides: Choir of women of Corinth, Medea, 824-837. See in Cross /, Ilist. beyond Litt. Greek, t. III, p. 237, translation and commentary on these rather difficult lines but of an aerial fantasy, and which express with extraordinary finesse what is most subtle in the genius of Athens. - Erechtheidcs is like a nobility name of the Atheists niens: son of Erechteus, legendary king of Athens. 'KpeyOsîSât to raXatôv oX6iot, xal Oaiov -aîôs; pazâpwv, tepâç ytiipa; à - opOr (Tou t 'ârco-çepSd'jievvoi y.ÂE'.votaTxv aoçpîav, - àei Stà XadxîpoTx-roj [jatvoves; aêpto; aiOlpo ;, ïvOa t.o0 'âyvâ; èvvéa ritspîBa; Moiaa; Xeyouat ÇavÛâtv 'ApjJiovfav outtuaâr tou xaXXt-vaou t 'a" ô Krjçptaou ioà: tàv Kûrp'.v xÂr ^ ouatv àçuaaapsvay yt / ipav zaTa- ~ v £ Üoa! uETpia; tovipui> v fjou-nvdo'j; aupâ; • iz \ S im-ÇaXXouivav yatTouatv eù-oiSr) pooàov tiXoxov àvOîtv ia aoçîa xap-éopou; nÉtxiruv epo »Ta ;, ïlavTOta; àpETaj iuv-jpyoy ;.

divine city! ... " üosta, i] auvī), Measure, in the then invitational session tion and initiative. Love of A people who are aware of a Lel for- Imlépcndance v ° i r Cl * ^ 3 L téur, eL of such mastery of its reason- ei free pace. his, will inevitably have more than another love OF FREEDOM (D. 140) I This spirit of INDEPENDENCE of who can direct himself; and this freedom of pace that an innate sense of balance makes so sure of herself. * • - All this translates out into grace, spirit and joy to live (Phed. 126; C. 22), and by a certain (D. 141). They do not feel the less inside themselves emptiness and worry, but often avoid stopping there (Phed. 134, 119 bottom; G. 62). And they are not aware enough of the mortal danger that awaits them: enemy weakness and caprice discomfort (D. 141, and G. 38); and especially this individualism (D. 141) which will forbid them to unite, but that tempers with garlic their their love of conversation and the need to live in a regulated city. all this Towards these qualities, towards these faults, all favors by the. 7 middle it was growing. Pastoral life of their ancestors connect it in the in the free solitudes; spirit of risk and discoveries of a seafaring nation; sub trading functions. The very shape of a land that isolates small towns: islands, peninsulas, walled townships of my tagnes; clement sky that invites you to let yourself be alive. More ... than everything, the sharpness of the lines and the harmony of the landscapes, "in the light of their pure ether ". (A III 71, A IV 82; C. 35, here in note, p. 145, the worms of Euripides). - And the best of their spirit and life is reflected in the structure and words of their rich, harmonious and flexible language (A IV, 82, Prot. II7, G. 48 below, and all the vocabulary ...). By her alone we can establish a living contact with this exceptional civilization (a), doubly privileged 111. Saint Gregory of Naziance: Funeral Ouaison of Saint Basil. "... èvTÉÎiOêv èm tû t03V Ào'ytov ëoxço; zxç 'AOrjvaç ù ~ ô 700 Oeou - £; j.- £ Tai xai TrjçxaXr); 7C £ pi Tr, v rcat'ÔEuaiv 'AOrjva? xac youaaç oviw; Êuoi y.ai twv y.aXâiv rcpo-Çévouî to-Ep xtvt, in this golden Athens which was really for me the initiator of pretty Things ". Cf. the "pro-xenes" kinds of consuls who welcomed the foreigners. (a) There are perhaps more lush (India), more refined (China, Japan); but none is at the same time so clear, harmonious and free. And see below), the first she put at the base of a whole concern for science and method. for us: The Greek spirit, in fact, is at the source of black nation, 'de and European culture (a)⁹. But it is also at the source of this rational "civilization", distinct from "cultures" more or less national (b), and which is neither Greek nor bar bare, neither Asian nor

⁹ (a) Part of this spirit comes to us through Home, but not its flower and its subtle and powerful tip. Latin training adds to Greek training what it lacks from the point of view of the will. - Christianity, well that it is for all cultures, first had Greek as its vector and it explained (theology) within the framework of Greek thought. (b) Including therefore Western cultures which often tend in fact to impose yourself with her. (c) La Gukck kt Hellenism. - It is not true that the ("rcce only influenced delivering his treasures to the victors (p. lit)). LL we must not talk, without more, political failure and servitude, if not for classical Greece eL for Athens (p. 141). Educators with too narrowly aesthetic views forget it too much, the real triumph of Greece begins in Alexander, well that it took Macedonian violence, like a praetorian coup. The great empire may fall apart: for centuries from Egypt's Alexandria to Greco-Buddhist Gandara, Greeks rule and trade, extending, with their culture which little by little is depersonalized, a reason civilization universal key whose language is the "common language"; - and that remained ours, while Byzantium fell and by a humble and wonderful return, Athens was becoming the capital. He foresaw this future the young hero who, believing himself to be of the blood of Heracles and of Achilles, embodied the double aspect of the Greek spirit: the "Apollonian" aspect, - serenity, measure - eL the "Dionysian" aspect (p. 90 and 100). He who offered to the Acropolis of Athens the Granicus trophy: "Alexander, son of Philip, and the Hellenes with the exception of the Lacedaemonians, on the barbarians who inhabit Asia "; - and then who erased the name of "barbarians", to dream, in a single empire, of one civilization and society of equal peoples. (d) He learns to be "scientific" by remaining human.

European, —human common nity: rigorous methods, impersonal science, applicable technical specifications can be used everywhere. This civilization was born especially in Greece, humanized there before spreading (°). From it should come the methodical philosophies as well as mathematics, and finally our positive sciences. The Greek mind in fact is related, despite its limitations, to all that is universal as well as all that is human (d). This is why, although it seems in more than one point the negation, Christianity has always loved it, forcing it to a "renunciation" which frees him from his narrow-mindedness (see on all p. 132): what still bothers him to be totally universal and realistic. He who assimilates all human beings has never met richer humanity.